

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNABY, Publishing Agent.

VOL 6--NO. 47.

SALEM, COLUMBIANA CO., OHIO, AUGUST 2, 1851.

WHOLE NO. 307.

THE ANTI-SLAVERY BUGLE,

Published every Saturday, at Salem, Col. Co., O.

TERMS.—\$1.50 per annum if paid in advance.
\$1.75 per annum if paid within the first six months of the subscriber's year.

\$2.00 per annum, if payment be delayed beyond six months.

We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion, to be addressed to MARIUS R. ROBINSON, Editor. All others to JAMES BARNABY, Publishing Agent.

Selections.

The Voice of the Pulpit.

Close of Theodore Parker's Speech at the New England Convention May 18.

Look a moment now at the pleasing side of our history, at the NORMAL MOVEMENT OF AMERICA during the same time. That anti-slavery enterprise has called forth an amount of disinterested heroism and self-denial which is rare in any age. True Ideas have been set forth in opposition to the three false ideas of the pro-slavery party. The true design of government has been stated; the true design of human law, and the true relation of the traditions of men to the eternal commands of God—and the true precepts which are the collateral security thereof; all these have been set before the people with clearness and strength—yea, with eloquence and beauty. Inquiries have been made as to the value of human government, the foundation of human law and of the obligations men owe to it. The great truth has been widely spread abroad, that the Law of God is over all human statutes, and a man must pay allegiance to that, though all the governments of the world say no.

In Congress and out of it we have had noble speeches and noble truths—from Chase and Seward and Hale and Giddings and Fowler and Allen and Mann; from Charles Sumner—who has an early reward for good deeds, and I hope will do more than redeem his early promise. One other man—shy and retiring, but always a powerfully ally on the side of Human Liberty and the Eternal Laws of God, a fit defender of the First Good, first Perfect, and first Fair!—has come forward, and delivered his thought at the right time and place. It was appropriate that the man in whose intellect, so fairly just, so plainly fair, the spirit of America now culminates and comes to consciousness; it was appropriate that Emerson, like Michael Angelo and Milton, should come out of his study to the defense of the Eternal Rights of man. He has added a new laurel to his honored brow.

Let me come to the conduct of the clergy. The clergy of New England have often been tried. Sometimes they have not stood the rack. They have never done so well as in this their greatest trial. The reason is plain enough. The Fugitive Slave Law is not only hostile to the noblest instincts of human nature, to the commands of justice, to the principles and sentiments of Christianity, hostile to the design of all righteous laws,—what is to do justice, to harm no one, to give every man his own—but it is adverse to the very letter of the Bible—New Testament and Old Testament too. Let me read you some significant things. Here is a sermon from Dr. Furness of Philadelphia,—always on the side of right,—preached there April 13:

"If the South be serious—what is implied? When she says, 'Return our fugitives or we will secede,' does not the South virtually declare that the essential value of the Union, to her, consists in the protection which it affords to her slave property? She wants us—it appears we are necessary to her—only as her slave hunters and slave drivers. And are these offices, we will not say for Christians, but for men? If upon these terms we maintain the Union, what, in the name of all that is honorable, is the Union to us, a Union by which one party is to possess slaves, and the other to stand guard over them, and hunt them as occasion may require? To be sure, they will pay us in trade, and we may grow rich, but what is all this wealth by which we buy only shame? It may gild but it cannot hide our chains. It cannot ransom our lost hour. We are nothing but slave drivers, after all, every man of us. Are we ready to make up our mind to occupy so pitiable a position? If we do, we must first forget our fathers. We must disown our Christianity utterly. [We must

deny our God.]

Here is another from OLIVER STEAKS of Hingham, a modest and most godly man, preached March 2d. Hear him:

"Suppose Massachusetts should compel him [Dr. Dewey] to go in the fugitive's stead, and to remain, what then? Would he name any consequences in mitigation of the moral atrocity? Or would he consent that his own brother or his own son should be compelled to go as a peace-offering? Brother or son, I thank him for the words. It gives the true test. I look around me: I try to think of some head of a family torn from it by violence, for no crime, by a fate to which drowning at sea or perishing of fever would be a blessed boon; or of some young men with bright hopes preparing for the business of life, or of some fair young woman,—of my own children—put into actual slavery, with all its humiliations; I think of hopes blasted, of faculties stifled, of mind exasperated, of the doom on posterity,—and of this as a peace-offering,—and that I should consent to this. No! not to save the universe. For where is God? Where is the soul? Where is the law, the law which has its seat in the bosom of God? Where is man's moral nature? Where is left any thing worth saving? I consent to that! As soon would I consent to turn this house of

our solemnities into a heathen temple, to become the priest of pagan rites, to help you to bind my own child on the altar, and slay him as a sacrifice to appease the anger of an unknown God, that we might then go to our homes in the hope to dwell there in peace and safety.'

Here comes a sermon preached in Providence, April 27th, by one of the most accomplished scholars in New England, Rev. F. H. HEDGE. He says—

"For what shall we say of a government or body of legislators that should wilfully enact a law which they know to be immoral, to meet some pressing exigency, or to secure some present advantage? Such a government would not only be guilty of deliberate and awful wickedness, but would act suicidally, and perpetrate egregious folly. This would be substituting base force for reason and right, which scarcely an eastern Pacha or Russian Autocrat will dare to do. No government that does this can look to be obeyed, except by a gift of the bayonet, and not long with that. No government can expect obedience from its subjects while conscious to itself, in the very law which is over all."

The individual conscience is one of those rights to which society has no claim, and which no government can lawfully force me to surrender. For if I have such a conscience—if I really believe in a law of God, in my accountability to that law, then my obedience to that law is more to me than society, or anything that society can give.—No government, therefore, has a right to demand from me that for which it can offer me no equivalent.

"Remember, that those conscientious and determined characters, who love the praise of God rather than the praise of men, & who regard the law of God more than the enactments of men, are, in fact, the very pillars and best securities of the State; & none the less so, that they are not active politicians, but have stood aloof from the caucus and from party strife, and sought no share in the management of public affairs, and none in the use and abuse of public money. It is on such men as these—men of high principle and firm sense—men who fear God and love the right—it is on such as these that the best interests of a State must always depend.—And in its day of visitation and deepest peril—when its enemies have assailed it from without, or fiery mischief has broken out in the midst of its welfare and its very being is in jeopardy; a few such men will be found to be better than an army of loose, unprincipled, vacillating spirits, who know no absolute law, and no eternal right, and no guide but opinion and interest, or the base counsels of some Alithophel, whose voice, like the vulgar, is the oracle of God!"

Other governments besides that of Rome assume to disregard the moral scruples of their subjects, and affect to despise the Christians within their borders. I mean the genuine Christians—few enough in the unrefined mass of New England Orthodoxy. It is published at New Haven, and edited by seven worthy and pious men, called 'the seven pillars'—for 'Wisdom hewed her seven pillars' at the settlement of New Haven Colony, and they are standing until this day. Hearken to the voice of JOSEPH P. THOMPSON, the writer in the New Engander:—

"But suppose a man comes to him [the pro-slavery minister] and says:

"Sir, I am a runaway slave, will you not help me to a place of safety?"

"A runaway slave! And do you come to God so acceptable as this, to sueor and relieve his oppressed, his suffering child. So highly does God regard this service, that he records it in the Book of Life, and in the Great Day rewards the doer for these acts of Love and Kindness, on the ground that they were rendered to Himself." But so sternly does God abhor contempt of man in his suffering need, that to him who has been guilty of slighting and despising the needy and the oppressed, He will say at that time of final award, 'Inasmuch as ye refused to minister to these suffering children of oppression, ye despised and hated me; depart, ye workers of iniquity.'

"A Christian indeed! And do you not know that it is the duty of servants to obey their masters, and that it is your duty to return to yours?"

"But, Sir, my master is cruel, and I carry with me the marks of the lash and of the brand; I cannot have the Bible; I am torn away from my wife and children; how can I go back to be whipped and tortured and made wretched? I had rather die first."

"Well, if you will not be persuaded, I must try other means;—so seizing him by the collar, this minister of Christ calls to the bystanders, the posse comitatus, 'What, ho! here is a runaway slave! help me to secure him to his master.' And with that they bind the struggling fugitive with ropes, and drag him to a Commissioner to await the appearance of a claimant; and having thus discharged his duty to 'Conscience and the Constitution,' he draws upon the treasury of the United States for five dollars and expenses as by law provided. Now is he not a saint? Does he not walk in the footsteps of the Apostle Paul? Is he not a glorious representative of the spirit of Christianity? Is he not a worthy follower and minister of the Lord Jesus Christ? The slave indeed expected different treatment from a minister of Christ, but he did not know how much light has been shed upon the gospel duty of catching negroes, by the discussions of politicians and other learned and godly men."

"Does any one believe that the man who wrote this epistle to Philemon would be a slave-catcher under modern law? Would Paul have laid hands upon James Hamlet to force him back to slavery? He would have rotted in jail first."

"If this law must be obeyed, then are we a nation of slaves; Congress is an infallible hierarchy—an infallible corporation of political pontiffs, whose doctrines we must believe or die."

"Here is a Bundle of Myrrh," from Dr. WIRGIN, offered as a nosegay on Thanksgiving day. Dr. W. I am told, once wrote an article in the Courier, wishing to send me to the States Prison for blasphemy. Listen to him:—

"Now you must judge for yourselves. But my rule is, when I am cooped up between two contrary obligations, arising from my municipal standing, I shall always choose that which lies on the side of truth and eternal justice. It was a maxim among the

Romans, when the judge found himself between two clashing obligations, to interpret the law on the side of freedom. Noble people! Your nation has perished, and has been followed by a better religion and a worse conduct."

He has also a Form of Prayer for such Christians as mean to aid in carrying into effect the Fugitive Slave Law; printed on the Sermon cover.

Here is a Thanksgiving Sermon by the Rev. W. H. MARSH, aiming to point out the duty of a Christian people in relation to the Fugitive Slave Law. He thus handles the doctrine that we must obey the law of the land:—

"If the government, then, as is often done on a slave plantation, and in some heathen temples, should ordain adultery; would that change it into innocence? If by a vote they should repeal the ten commandments, would these be a whit the less binding on our consciences, than they now are? When the preacher takes his text, must he declare, or have it understood, the precept he would enforce is to be obeyed, unless it should conflict with some act of Congress or of the State legislature? Is he to own a library of state-books, and search them through, in preparing a discourse; or on grave questions send to some eminent statesman, or to the Supreme Court, to know of a certainty whether such a precept or doctrine would be Constitutional or legal? Nothing that is left to God; Caesar has all things at will; ourselves, our wives, our children, our forms of worship, our religious belief. If by a majority the known will of Satan is enacted into a law, or it is commanded to worship the evil spirit, or to deny Christ, and abjure the Bible, with every thing that pertains to our religion,—all this God would make binding on our consciences! That majority, then has power to fix the ultimate standard of Right and Wrong; to make them change places; and to do this as often as they please. Then the difficulty of the man might be relieved, who said, 'What a pity is it; it is a sin; it is so useful in trade!'

"No where can we durably build, but on the foundations of righteousness, on the solid rock of justice and truth. That nation only is blest, whose God is the Lord! It is a new creed for a New England sanctuary, it is the Atheist's creed, that injustice framed into a law will work out the peace, and welfare, and salvation of the land. We find it not in that Book that proclaims to us with trumpet tongue, and in warning tones that gather fearful strength from the ages past, that the kingdom and nation that will not serve him shall perish. And people and rulers are together responsible. It is wiser, better, safer to obey God than men."

Here is one of the most important periodicals in North America, with a good name—the 'New Englander.' It comes out of the unrefined mass of New England Orthodoxy. It is published at New Haven, and edited by seven worthy and pious men, called 'the seven pillars'—for 'Wisdom hewed her seven pillars' at the settlement of New Haven Colony, and they are standing until this day. Hearken to the voice of JOSEPH P. THOMPSON, the writer in the New Engander:—

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"These are only a few out of many similar things which I might offer you. But, like the grapes which Caleb and Joshua brought back from their pioneering, they show what a land of promise there is on the other side of Jordan. The Deweys and the Rogerses do not represent the Conscience of the churches of America; only the COMMERCIAL. We need not despair of a Church which can speak thus. Little associations are passing resolutions against the wicked and cruel law—refusing obedience to it—The soul of the Puritans has not wholly died out of the churches of New England; they are traitors before God and hypocrites before men."

"There is no service you can render to God so acceptable as this, to sueor and relieve his oppressed, his suffering child. So highly does God regard this service, that he records it in the Book of Life, and in the Great Day rewards the doer for these acts of Love and Kindness, on the ground that they were rendered to Himself." But so sternly does God abhor contempt of man in his suffering need, that to him who has been guilty of slighting and despising the needy and the oppressed, He will say at that time of final award, 'Inasmuch as ye refused to minister to these suffering children of oppression, ye despised and hated me; depart, ye workers of iniquity.'

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whole counsel of God, whether men will hear or whether they will forbear. Now Doctors of Divinity, Theological Professors, and Ministers of large and wealthy churches, join hands with our wicked Rulers, and in the name of God bid us obey, without hesitation, a law of utter and unparalleled wickedness! Yes, they bid us go, if our country should call us, to the battle-field in support of this law, and in God's name take the life of its opposers!"

"They vote down the proviso of freedom, and open vast empires for the extension and perpetuation of human bondage. The arch-villain who secured this disastrous result ofers, in excuse, the plea that to pass this proviso is re-enacting the laws of God, by which, without our aid, slavery is surely excluded. *Eheu, tu es, o mundo!*—*the world knows to-day, the utter falsehood of this base plea!*"

"There is a life yet to be written, which will illustrate with a painful interest, and power the apostacy of this nation. I refer to one gifted by his heavenly Father with transcendent abilities—born and nurtured through all his early years among the institutions of New England, who went forth to the strife of a stirring life with deep religious convictions, with noble aims in view.—On Plymouth Rock, on Bunker Hill, on all the fields made rich and sacred by patriot blood of Revolutionary sires, there pour'd forth—an offering to Liberty—his voice has been recognized, giving utterance to some of the noblest sentiments, and most sweetly spoken, ever heard on earth. The Old Commonwealth has lavished her honors upon him, her adopted and best beloved son. But he has fallen, and is now a wretched, ruined old man. He went aside from the straight path of rectitude, led on by ambition, lured by impure passions, from one degree of baseness to another and deeper, till, on the seventh of March, 1850, he stood up in his place in the Senate of the United States, and publicly disowned the noble principles of his early and innocent days, and offered his own shameless service to the cruel slave-power. Now you may see that proud intellect darkened and debased, and the beloved champion, the very Samson of New England, the pensioned agent of oppression, grinding in the prison-house of the Philistines."

"Now remember these ministers know things. They have the Bible in their hands, and they cannot plead ignorance to justify their course. I said they were doing this for some paltry consideration of present interest. Dr. Dewey, who affirmed his readiness to surrender child or mother, if necessary to preserve this Union, has obtained his place."

"The appointed Chaplain in the Navy, and will stand a very fine chance to be chosen Chaplain of the Senate of this great Union. I distinctly impeach these men of treason against Christ. And mark you this prediction, the revelation of Eternity, will sustain this fearful charge. Those ministers who take the Bible in their hands, and preach the duty of obedience to this bill of abomination, are traitors before God and hypocrites before men."

"There is one great obstacle to Liberty in America—that is the Covetousness of men. It makes slaves there; here it holds them. It hates Democracy in both places. Ere long, I think we shall see an open union between the Covetousness of the North and South; there has long been a secret alliance;—there, it will oppose free labor, as it always has done; here, oppose free trade; in both, free thought, free speech, the unalienable rights of man. That is the Slavery Party. When both wings unite, we shall see more clearly the foe we have to meet. This Party in the South has already broken the Constitution. What is the Constitution of the United States in South Carolina, in Georgia, Alabama, Louisiana, Tennessee and Kentucky? Let Frederick Douglass go there and see. Let Samuel Hoar go to Charleston, and ask for the Constitution of the United States! Yet Mr. Webster comes to the rescue to talk up the Union! We know what all that means!"

"Well, is America to forswear the great Political Idea which has guided her general conduct for two hundred and fifty years?—When the Ethiopian changes his skin and the leopard his spots? We shall never go back. The exceptional, abnormal action becomes less and less, and Slavery is searched and burned up like morning clouds at the rising of the sun. Such exceptional movements occur in all nations: in England, under the second Charles and James; yes, in England from 1790 to 1819. The nations move by *echelon*, not in lines with a single front. We are now contending for the ideas which appear in Magna Charta; which Sir John Fortescue praises in the laws of England, 460 years ago; which conquered at home when English royalty disappeared in front of Whitehall on the 30th January, 1649; which came here in 1620, to grow yet stronger on a virgin soil; which blossomed visibly before the eyes of the nation on the 4th of July, 1776, and will one day give a broad shade to all mankind—leaves for every man!

"The roots of English and American Liberty run under the sea and unite; the branches thereof spread over the ocean and embrace. It cannot be torn up without splitting the globe. It will grow for ever; yes, when the names of America and England, now carved upon the rind, shall have been outgrown, eaten away, and

ing but labor and poverty in this world, which you are obliged to submit to as it is his will that it should be so. And think within yourselves what a terrible thing it would be, after your labors and suffering in this life, to be turned into Hell in the next life; and after wearing out your bodies in service here, to go into a far worse slavery when this is over, and your poor souls be delivered over into the possession of the Devil, to become his slaves forever in Hell, without any hope of getting free from it!—The preacher in the same connection assures the slaves that "God hath set their masters and mistresses over them in his own stead,"—that they are "God's overseers."

Now this general representation is part and parcel of the prevalent religion in this Republic. The Gospel, according to it, does not restore men to themselves here, amidst the heaven-established relations and arrangements, with which they are now connected—it may leave them here to oppress or be oppressed—to work without wages, or to eat without work—it may even busy itself in reducing them to the deepest degradation, and the most hopeless misery. The benefits it confers, are to be come at, nobody knows how, in some unexplored Future. There the oppressor and the oppressed will in multiplied instances rise from the grave, to which they have descended in this relation, mutually happy in and with each other! All this is monstrously absurd, horribly false! As we are amidst the relations we now sustain, so must we be hereafter, amidst any relations which we can sustain. If in any way we wage war upon the personality of our fellow here, we are hostile to the salvation of his soul, hereafter. To invade his rights here, is to push him, as far as we can, into hell. To make him a slave in this world is to labor to destroy him in the future. For as we are amidst the arrangements of the visible, so shall we be amidst the scenes of the invisible. "For he that hateth his brother, whom he hath seen, how can he love God whom he hath not seen?"

California.

An attentive correspondent in San Francisco, draws our attention to the following leading article in the S. F. Evening Picayune, of June 20th:—*Commonwealth.*

SLAVERY IN CALIFORNIA.

We have for some time past been aware of the existence of an organization, got up by leaders of the Democratic party in this city and elsewhere, the object of which is to divide the State with the view to the introduction of slavery in the Southern portion of the present commonwealth. Until within the last ten or fifteen days, we looked upon the movement as the offspring of diseased imagination on the part of a few restless, ambitious, ultra Southern disunionists, that would result in nothing but a ridiculous farce, and draw upon its projectors the contempt of the public. When the scheme was first concocted, the character of the men who headed it, warranted the belief that it could never disturb the peace or endanger the welfare of the State. But since it has been espoused by many of the most enlightened and responsible men in the Democratic party—men who are the acknowledged exponents of the principles and policy of that party—it has assumed a more serious aspect, and invites the scrutiny and earnest attention of every man who has an interest in the honor and prosperity of the State.

It is expressly provided in the Constitution of California, that slavery shall never be permitted within her limits. It is, therefore, obviously impossible to introduce it here without directly violating the Constitution, or severing the State. Either alternative would be a death-blow to her mining, commercial, and agricultural interests, and must be deprecated by every lover of his country. In other days and under circumstances different from those by which we are surrounded in this country, we have contended for the constitutional compromises under which slavery exists in the Southern States. We have there spoken and written against the unfeeling indifference of fanatical abolitionism. We did it from a correct sense of Southern rights, and a devotion to the laws under which we lived. The same considerations now impel us to denounce and oppose the introduction of slavery in California, or in any portion of it. The position of the State and the nature of her resources are against it—the Constitution and the laws are against it—the sentiment and principles of the people are against it and we shall oppose the party that favors it.

However strenuously we might defend the institution of slavery, and however deeply interested we may be in its firm maintenance, unimpaired, where it already exists, we could never consent to its introduction on soil that is now free, without contending against it. And especially will we, in common with every right thinking man in California, oppose its introduction into any part of this State. The movement now in progress might be looked upon with some degree of patience and forbearance, if it contemplated a result that could be of any possible benefit to the State or to any portion of the inhabitants, or if it was prompted by feelings even of mistaken patriotism. But such is not the case. The plan was conceived in the first place by a few restless spirits who cannot exist except in strife, confusion and revolution: men to whom excitement and notoriety is the breath of life. They have since been joined by the emissaries of disunionists in South Carolina, Alabama, and Texas, who have been sent here to create disorder, division, and a foothold for slavery. Aware that they could not hope for the sympathy or co-operation of any considerable portion of the people, and foreseeing that they could never consummate their purposes if they were openly avowed, they have commenced their work clandestinely, and rest their hopes of eventual success upon the triumph of the Democratic party in the coming election.

We appeal to the miners—to every man in California—whether he be from the North or from the South—whether he be a Whig or a Democrat—an abolitionist or a slaveholder, in the Atlantic States—we appeal to every man, and ask him to lay aside whatever local prejudices he may have previously entertained, and answer to his own conscience whether he would be willing to see an army of slaves marched into the mountains of California, to monopolize the mines for the benefit of a few men who chanced to be able to send them here? How many men who are now delving in the mines, could compete with the wealthy slave-holders, under such circumstances? Not one in

a thousand. But give Democracy the power to accomplish the plan now on foot, and the day will not be far distant, when free white men will be forced to stand aside, and yield the mines to Southern slaves, while their wealthy owners will quietly sip their wine beneath the magnolias and palmetto trees of Louisiana and South Carolina. Give them the power to do it, and it will be surely done. Will they have the power?

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOLOROUS OR A JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY OR WHAT HE SHALL CONCEAL.—Milton.

SALEM, OHIO, AUGUST 2, 1851.

EXECUTIVE COMMITTEE meets August 3rd.

A Fugitive Law Necessary.

"There must be a fugitive slave law." So says the Indiana True Democrat. Most true, as long as the Union and slavery exist. Free-Soilers admit, according to this editor the obligation for the existence of such a law and their

'Whig friends have been in error in supposing them entirely opposed to any fugitive law whatever.' This is Free-Solism in Indiana according to its organ, and Judge Stephens a distinguished advocate of its claims, presents the form of a law, he would approve, and in which the Editor 'mainly concurs.' There is one idea in the editorial of the Democrat which we give below that is entirely new to us, viz: That 'such a law is necessary for the protection of Northern Freemen.' We hope the editor will explain, we are curious to know the nature of the necessity and of the protection it will afford. Such a law would indeed protect us from all suspicion of virtue, honor or humanity. We give the article entire.

HAS CHANGED HIS POSITION.

Two weeks ago we had an editorial on the Fugitive Slave Law, in which we stated our belief, that a fugitive slave law of some kind is necessary, as well for the protection of Northern Freemen as for the benefit of the slave-holder. The Whigs, on reading it, exclaimed with great vehemence, "He has changed his position!" "He was opposed to any fugitive law whatever." Our whig friends who say this, are entirely in error. We have never taken any such position, however much they may have desired we should take it. Nor, so far as we are informed, have the Free Soil party taken such a position. Free Soil men, as do others, differ in opinion as to whether the power to legislate on the subject is vested in Congress or in the State legislature, but admit that the Federal Constitution imposes the obligation to allow the recapture of fugitive slaves. In the speech, the publication of which we commence this week, Judge Stevens notices this point. We make the following quotation in this connection, although it is anticipating the publication of that portion of the speech in which it occurs:

"From these views it follows, without any available doubt, that a constitutional fugitive slave law must provide—

First: That, if the person claimed as a slave shall deny the right of the claimant, the question of slave or no slave shall be tried by the regular & proper common law judicial court, having jurisdiction of the place and of the amount, by a jury, under the common and general rules of evidence and proceedings of other suits, for any other property of the same value.

Secondly: That the complainant and the person claimed should severally have the right of appeal and the writ of error, as other suitors, and under the same rules and regulations.

Thirdly: That, in the mean time, the person claimed should be secured by sufficient security, or, in default of that, be kept in jail; and that the expenses of detaining in jail should be paid by the State in which the trial might be pending.

Such a law would be Constitutional, just, and satisfactory. All opposition would cease. The hiding and running of colored people would cease, and peace and good will be restored."

We concur mainly with the Judge as to the kind of law, and entirely as to the effects of such a law.

This is a 'constitutional' fugitive law. Well we are not going to deny its constitutionality. We rather commend the candor of the Editor and the Judge acknowledging it. And here is the point of difference between us and these Free-Soilers. They make a law because the constitution requires it. We repudiate the constitution because it is unjust and wicked in making the requisition.

This proposed law, as well as any other which acknowledges the right of reappeal, yields the whole question in controversy between abolitionists and slaveholders. It says a man may be a slave if a court and jury says he is. It annulls the law of God which grants equal freedom to all. It impiously prescribes the manner and form in which it shall be done. It does it in regard to any man, woman or child whom any kidnapper may choose to claim. It imprisons him at the expense of the state in which he is arrested and if condemned by the prescribed forms, sends him to hopeless slavery.

Acknowledge the authority of the Constitution, put the most favorable construction possible upon it. Deny the power of the Federal Government to act in the premises, declare, not that they shall be caught, but only given up and this proposed law is 'constitutionally just,' though it calls in question the right of every man to personal freedom. Anti-Slavery men among Free-Soilers may seut this idea as they will—but holding that the constitution requires the free states to be open territory for hunting slaves—this law does no more than meet the demand, though it subverts and falsifies the whole ground work of abolitionists and affirms the rightfulness of slavery.

Again, in view of these facts what becomes of the doctrine that slavery is exclusively the institution of the states. A mere fallacy, though by many of our friends attempt to release themselves from responsibility. But experience and common sense declare it an impractical

ability. Take the case of an escaping slave. Though Congress may not legislate and U. S. Judges and Marshals may not act in the premises, yet the constitutional obligation is recognized, and action must be had. Either we must permit citizens to be seized without form of trial or remonstrance—or in our state capacity we must prescribe the forms which do the man to slavery. A slave escapes from Kentucky. The constitution of Ohio prohibits involuntary servitude—but the paramount obligation to the Federal Constitution enforces the law of Kentucky, and it overrides and annuls the constitution and laws of Ohio. The human being must be deprived of his liberty, held and treated as a suspected slave till the prescribed tribunal shall determine his character. If it decides him to be a slave it must hold and return him as such. Thus no foot of Ohio's soil can ever be free. She is the impious accomplice of the slave claimant, conspiring for the destruction of human freedom. Forbidding our citizens to hold slaves, she herself holds and returns them for the benefit of her neighbors. Slavery can only become what it is claimed to be, exclusively a state institution, by making the states where it exists foreign states. We must be to them as England or France now is.

Our Indiana friends whom we have quoted above are certainly consistent with their position. The great doctrine of human equality must be repudiated, man's right to liberty denied if the requisitions of the constitution are regarded. We call upon them to obey the dictates of self evident truth—to regard the impulses of their humanity—and no longer regard as supreme the authority of a compact which extends the law of slavery over the whole land. Repudiate the original compromise and acknowledge no right of Constitution—Legislation—Court or Jury to question the right of the humblest human brother to personal freedom.

AN ABSURD CONCLUSION.

A principal and his accomplice, were recently brought up for trial in Lowell, Massachusetts, for violating the person of a married lady, while in the mesmeric state. Upon its being alleged before the Court, that the woman and her husband, who were principal witnesses, were atheists, the Judge proposed the following questions:—Do you disbelieve that people will be punished hereafter, for bad actions? Answer, 'I don't know anything about it.' In consequence the Judge decided not to admit the testimony, and discharged the accused.

The answer of the outraged persons under these circumstances, was the best possible evidence they could have given of their truthfulness of character, and yet that answer set aside their testimony, and released the villain. This incident forcibly illustrates the absurdity and injustice of making a man's belief in theological dogmas a test of character. The idea is already being scouted even from Orthodox Churches. It is time it was also from the law, and our citizens no longer deprived of legal protection of life and character, because they cannot reconcile their opinions of a benevolent God with the implacable and vindictive theology of the popular church.

RIGHTS OF WOMEN.—The New York Tribune republishes an able and excellent article from the Westminster Review, on this subject.—The article notices favorably the movement in this country. Says there are indications of the similar efforts being manifested now in England. It then proceeds to discuss the subject, and answer objections, which it does most clearly and conclusively. We will republish it hereafter.

STEAM ENGINES.

We intended ere now to call attention to the advertisement of Messrs Thomas Sharp & Brothers, published in another column. To those acquainted with the Sharps, and their Engines, nothing need be said in their favor, and those unacquainted, if they take the trouble to inform themselves, will we are confident be convinced, that their engines are fully equal to the *very best* in the country; being capable of doing as much work, with as little fuel or repair, as any used east or west. An examination of the engines manufactured by the Sharps, among which we will mention that recently erected at the Steam Mill of E. Smith of this place, will fully sustain all we say in their favor. The prices are such as no one who wants a good permanent job, will be likely to complain of.

To CORRESPONDENTS.—The document sent us by J. Y. H. we would publish, but without some farther explanation of facts—we think the community would be unable to derive any benefit therefrom. We are happy to learn from this correspondent that our Indiana friends are active in opposing the iniquitous provisions of their new Constitution.

ANNIVERSARY.

We suppose our friends who can, are all making ready for attendance upon the Anniversary. Come let us counsel together, a great work is to be done. The energy of all, is demanded. Some of the friends propose providing a refreshment table upon the ground, the proceeds to be devoted to the interests of the cause.—We are requested to say that contributions of provisions for this purpose from friends in the neighboring places is desirable. Marlboro, Randolph, Salem and Newgarden, &c., could do this.

DONATION.—Mrs. Hannah L. Brooke of Marlboro has forwarded five dollars as a donation for the support of the Bugle. We shall as a consideration send the Bugle for a time to several individuals where we think it will be useful.—It will also make up in part for the negligence of those who subscribed for the paper two, three or four years ago and have forgotten to pay.—Mrs. Brooke's example is a commendable one. Who will follow it?

LETTER FROM E. A. LUKENS.

ALBANY, JUNE 29, 1851.

DEAR MARIUS: We have at last turned our backs on Boston for the last time, after a day that I shall always remember as one of the happiest of my life, as beautiful as a cloudless sky, air and delicious breezes could make it. I took it as a good omen that my visit ended in such a flood of beauty and harmony. A last visit to the State House, and to Sunderland, a last walk on the great Common, where all living things seem to revel in the glorious sun-shine and shade.

Here sits a China-man newly imported, whose singular dress, complexion and manner, have drawn a crowd of curious children from their frolics to gaze in silent wonder and admiration. He seems to be a gentleman of the first class, as handsome as an Apollo, with features as fine and pure as antique statuary, with countenance very open, intelligent and clear, while I was stupid enough to imagine that the Chinese were all stupid and brutal in appearance, and delighted in nothing but smoking opium.

He seemed to be opening soul and heart to the beautiful scene around him, and to regard with supreme indifference, the scrutiny of the crowd, as well as the loud praises of an apple woman, whose heart he had touched by giving her a large piece of money for a half dozen apples, and refusing to take any change.

Alt is life and joy,—even the disconsolate organ grinders, who always have my warmest sympathy, managed to catch a little inspiration, and play in such a manner as to make the crowd of children and loafers, vibrate between them and the China-man.

As a grand finale to this day of enjoyments, I went in the evening with our well-beloved Garrison, to hear the divine Jenny who gave her last concert in Boston that night. It was opened by the orchestra alone, under the direction of that prince of managers, J. L. Benedict. Belletti, who accompanied her on the Continent, and still continues in her train, is a noble Italian and next to Jenny is perhaps the greatest singer known. He has a rich, powerful voice, which supplies her deficiencies of passion and pathos, and so far as I can judge equals her in the perfect, and chaste rendering of his parts. He sang first, then floated in a lovely sylph-like figure, light as a cloud, white and pure as a lily in appearance, tranquil and graceful as a swan, to sing the aria of "I know that my redeemer liveth," from Handel's immortal Messiah; and away up to the clouds flew her wonderful voice, like a wild strange bird or a spirit, and I longed to have some one hold her, lest she should disappear with the last strain, so bewilder and supernatural it all seemed.

She sang as if it was an act of divine worship, and yet without any fire or pathos. The highest point of power is *repose*, perhaps Jenny has reached it. She seemed to me like a pupil of Porpora whose religion and soul were "art," and who talked about singing "consciously." I have no judgment in the matter, but the voice of all the world proclaims her the greatest *artist* in the world, the most chaste and conscientious singer, (for Porpora's word applies exactly to her) and I thought of her as a Consuelo in reality, so far as art is concerned. I came away stunned and overwhelmed by this storm of harmony, hardly knowing whether it had made me happy or only bewildered me; and all night long, an angel resembling Jenny with the addition of a pair of glistening wings, sang to me until I begged her to desist, for my breath and senses were leaving me.

Next morning came the parting with our dear kind friends the Garrisons, who had received me into their family, and treated me as one of themselves, surrounding me with an atmosphere of freedom, warmth, kindness and *repaso*, that travelers do not often expect to find in cities, and among strangers. I should think it well for those who only know Garrison as the editor of the Liberator, to make themselves acquainted with his *private character*, if it is in their power, to see him as a friend, a husband and father, and learn that the stern unyielding rebuker of wrong, the one who has so often cast beautiful friendships from him, when they stood in the way of his faithfulness to truth, is the truest, most loving, gentle and unsuspicious of friends; and that he who by the common voice has had for years the place of leader assigned him, appears as the humblest, simplest and most unpretending of followers.

Yours,

E. A. LUKENS.

P. S. There were some blunders of my own yours, in my last letter, as in all the others, but one only I think worthy of correction, as it will appear strange to some persons, that I should call the afternoon at Mt. Auburn "lonely," instead of "lovely," when Garrison, Thompson, &c., were of our company.

E. A. L.

PARKER PILLSBURY.—We have received a letter from this eloquent advocate of freedom, stating that he will be in CLEVELAND on Sunday the 17th, inst. Will the friends make arrangements for meetings for him there on that day. On Tuesday the 19th, he will lecture at TWINSBURG in the afternoon or evening.

COOL SPRING.—Meeting at Cool Spring on Sunday the 3d inst., at 10 o'clock, A. M. Sam'l Myers and M. R. Robinson will be there to aid in its proceedings.

MEETING OF THE FREE DEMOCRACY.

The Free Democracy of Columbian County will hold a Convention at New Lisbon ON THE 16TH OF AUGUST for the purpose of nominating a County ticket, and appointing delegates to attend the Free Democratic State Convention at Columbus.

EDUCATIONAL CONVENTION.—A meeting of the American Association for the advancement of Education will be held in Cleveland, commencing on the 19th of August to continue for three or four days.

SOUTH CAROLINA.

A large meeting was held at Greenville South Carolina, on the 4th of July, said to number 4,000. At this meeting a report and resolutions were adopted in opposition to separate secession. The following is an extract from the report. It will be seen that many of the slaveholders of South Carolina, are by no means unmindful of the blessings of the Union. They understand that 'secession will effectively circumscribe the area of slavery. Make the slaves fixtures upon their soil, and effectually deprive them of their present constitutional guarantees of Northern aid in holding and returning slaves.'

"This is not all, nor the tenth of the evils and misfortunes to which secession will bring this once proud and gallant State of the Confederacy. Her commerce will forsake her—Charleston will no longer be the emporium of the South. She can only import for her own merchants, and sell to her own citizens. Not a bale of her goods can get beyond her limits, in consequence of the duties which they would have to pay. We should no longer see the merchants of Georgia, and Alabama, Tennessee, and North Carolina, and Mississippi, coming to trade with Charleston. The cities of Augusta and Savannah on the one side, and Wilmington on the other, would literally strip her of her commerce, and make her a pauper State, compared to what she is now. The idea of giving her prosperity by levying ten per cent. on goods now free of duties, and made in the Northern States, for the purpose of having them smuggled over the Savannah river, could have originated with none but a secessionist.

"The moment South Carolina secedes from the Union, her railroads will be valuable, and her banks destroyed. Her manufactures and public improvements will sink into utter insignificance. Not a bunch of yarn can get over the mountains of North Carolina, without paying heavy duties. Every load of apples or Irish potatoes which we receive in return must be stopped at the custom house and pay duties. The value of our lands will be destroyed, and our capital and enterprise driven from the State.

In advance of the Telegraph--Daniel Webster Penitent.

Our correspondent who furnishes the following report of Mr. Webster's speech, has failed to inform us of the time and place of its future delivery. If on this account any of our readers should question its authenticity, they will find their argument counterbalanced by the fact that he ought to make such a speech.

SPEECH OF DANIEL WEBSTER IN 1852.

FELLOW CITIZENS: The feelings under which I appear before you to day, are widely different from those under which I have heretofore addressed you. I propose a brief review of my public history. In the far past, it was my hope to speak of the importance of a strict adherence to the policy of the then Whig party, believing that my success as a statesman depended upon its triumph. More recently, since party lines have been erased, my rallying cry has been the Union--anything and everything to save the Union, for I then saw that if ever I was promoted to the presidency it would be in consequence of my great attachment to the Union. Even this is now evidently a failure. The most strenuous efforts of my friends to procure my nomination by individual pledges before the party nomination was made, (a course unheard of before) shows conclusively that I was not the man.

Fellow-citizens: I have said I appear before you with feelings greatly changed; before, I felt conscious of my own strength, and relied on the might of my power. To day I feel as one stricken down and humbled. Like the wise man of old I can say, "all is vanity and vexation of spirit." To this last defeat I probably owe my salvation, if indeed so rich a boon be yet in store for me; it has arrested me in my mad career! I have reviewed my past life and Oh! what a life it has been fellow-citizens, thrown on the stage of action in an eventful hour, gifted with no mean intellect; and what have I done? nothing; worse than nothing. The demon intemperance stalking through the land at noonday committing the most frightful ravages; seizing his victims indiscriminately from the intelligent and the ignorant, the rich and the poor from both sexes, and all classes, and conditions of society. So far from standing up in manly rebuke of this great and growing evil, I fell before the tempter.

Licentiousness too was rife in the land. Benevolent ladies were forming Magdalene societies, with a view to reform women degraded by men's lusts, and here would to God I had been found among the pure. But on this subject fellow-citizens my feelings will not permit me to say more. The reflection that I was a husband and a father, completely overpowered me and I am compelled to refer you to some one of my impartial biographers for particular. Mrs. Swinhelm has probably come the nearest doing me justice.

On the great question of human freedom I arrayed myself with the oppressor, for on the side of the oppressor there was power. Review with me briefly my course on a question involving the liberty, not only of three millions of human beings actually held as chattels but probably millions yet unborn.

Born in Massachusetts, educated under circumstances calculated to develop an inherent love of liberty, I spoke in strong reprobation of American chattelism. Freedom's true friends were elated; my abilities as an orator, the prominence I had attained in the whig party, my own sympathies with the oppressed, all conspired to make me terrible to the enemies of freedom, and so fellow-citizens I would have been, but I was ambitious; I wanted to attain to the highest place in the gift of this nation, I wanted to be President; and on the side of the oppressor there was political power.

To propitiate that power I exerted myself to the utmost extent of my ability; made flaming speeches in the South with a view to satisfy slaveholders I was reliable where the interests of the peculiar institution were concerned, pursued such a course in the senate as I thought best calculated to make myself popular with them; and finally as a crowning, damning act to my servility and infamy, gave my "full" support to what was called a compromise between slavery and freedom in which slavery got all--freedom nothing. I materially aided in opening up free territory upon which to plant and perpetuate slavery. My influence was given to enforce a law making your frenemy of the north blood-hounds to bay on the track of any weak defenceless child, or woman, who may be claimed by any one as a slave; a law in direct variance with the plain teachings of Jesus; a law you cannot possibly obey without laying yourselves liable to that awful sentence "depart from me ye accursed;" a law without its equal in atrocity, on the statute book of any nation yet discovered.

I succeeded in procuring the sanction of prominent northern clergymen to that law; Teaching from the sacred desk men's laws first; until the idea of divine law being paramount is scouted by the multitude.

I have been zealous in bringing to punishment those who for conscience sake have violated that law, and when a man was put upon trial to determine whether he was a man or a brute; in Boston the capital of my native State on ground made memorable by the revolution; when a criminal court was held with closed doors, and Judges had to crawl under a chain to reach the judicial bench; I uttered no word.

A CLERICAL WHOPPER.—Rev. Dr. Sprague in his Phi Beta oration at Cambridge informed his audience that in America "All enjoy the prerogatives of education—all are Christians."

A SIGN.—The Free Democrat of Milwaukee declares that the Democracy of Wisconsin has gone back to the Baltimore Platform, and that Free-soilers cannot sustain their nominations, State-wise. Note this. 'Tis the beginning, coupled with all that is infamous in man's intercourse with man. Fellow citizens I have done.

Tremendous cheering. One voice in the crowd was heard to say we are in a fix; supposed to be a clergyman of the Stuart stamp.

EDITORIAL BREVITIES.

It is proposed to commence the cultivation of tea in South Carolina.

General Lane has been elected to Congress from Oregon by a large majority.

The Legislature of N. Y., have made an appropriation for a hospital for Idiots.

There are 163,000 voters in Ireland, with a population of between six and seven million.

The Boston Bee is authorized to state that Mr. Webster is not going to Europe.

The Erie Methodist Conference which recently met at Warren passed a resolution condemning the Fugitive Slave Law.

The reports in circulation in regard to the Cuba rebellion are said to be without foundation.

The Grand Jury of Washington City have found a true bill against Dr. Gardiner for frauds upon the Government and John C. Gardiner has been arrested for perjury by the U. S. Marshals.

A DETECTIVE CORRESPONDENT OF THE TRUE DEMOCRAT, thinks there can be no doubt that the Michigan Conspirators, whose trial is still in progress, will be acquitted.

Eli and Sybel Jones of New Bedford Mass., ministers of the Society of Friends have gone on a religious visit to Liberia and other places on the coast of Africa.

The Methodist Church North and South are unable to agree in the settlement of their differences. The matter will now be decided by the court.

The Lowell American says, Akron was the first place where a Woman's Rights Convention was held. If you had said the last neighborhood, it would have been right, Seneca Falls was the first, Salem and Worcester came in before Akron.

The Maine Liquor Law, is being successfully carried into effect in many places in that State. The dealers in Bangor sent their liquor out of the State. In other places it was poured into the streets.

The decrease of the population of Ireland, since 1810, as shown by the recent census, is 1,737,616. The terrible destruction of human life and happiness which this fact indicates, may to a great extent be set down to the credit of land monopoly.

Wm. Wells Brown, writes to Frederick Douglass' paper from England, advising colored men—fugitives from slavery—not to come to that country. The difficulty of procuring employment, for ordinary laborers is such as to give them no hope of success, in procuring a livelihood.

Gerrit Smith publishes his accounts as Treasurer of the Chaplin Committee, showing that he has received \$2,732 from 60 sources, and has paid out \$5,000 to be sent to Washington, \$2,000 to New York, \$5,000 more to N. Y. and \$283 for incidental expenses; total \$12,233, leaving due the treasurer \$9,561. It ought to be made up.

The extra session of the Michigan Legislature closed on the 1st. They have passed a stringent law in reference to the sale of ardent spirits, making the seller responsible for all evils results which may follow from the sale of liquor.

The Whigs are quite busy abusing Judge Spaulding, and manufacturing an anti-slavery reputation for Mr. Vinton. The democrats are quite amused at their efforts to cut the garment from the scanty pattern. Their whole stock seems to be a professional speech which Mr. Vinton made some years ago in a case in controversy between Ohio and Virginia and for which he received from the State a very handsome consideration.

New Costume.

At a meeting of ladies, held in Milford, July 2d, to consider the propriety of adopting the new costume. Mrs. Abby H. Price, was called to the chair, and Almira H. Humphrey appointed Secretary. After discussion the following resolutions were unanimously adopted:—

1. Resolved, That, as bodice waists and whalebone have been proved by experience and testimony injurious, we repudiate them together with long, heavy skirts, as *moral evils*.

2. Resolved, That, as the "Bloomer dress" commends itself to our reason as more healthful, convenient, and becoming, to those who would be useful members of society, we will do all that we can, consistently with existing relations, both by precept and example, to favor its adoption.

3. Resolved, That, while we deprecate the idea of striving to be the first in fashion, we consider the present a favorable time to aid a good cause by being the *first* to adopt the New Costume.

ALMIRA H. HUMPHREY, Secretary.

C. CHANCY BURN reports in the Tribune that his mission of hunting the spirit is ended. That it was undertaken in order to procure materials for a book on Fanatics and Fanaticism in America—which will be ready in a few months. In the mean time believers may hold on to their delusions which will be then effectually exposed.

A CLERICAL WHOPPER.—Rev. Dr. Sprague in his Phi Beta oration at Cambridge informed his audience that in America "All enjoy the prerogatives of education—all are Christians."

A SIGN.—The Free Democrat of Milwaukee declares that the Democracy of Wisconsin has gone back to the Baltimore Platform, and that Free-soilers cannot sustain their nominations, State-wise. Note this. 'Tis the beginning; coupled with all that is infamous in man's intercourse with man. Fellow citizens I have done.

Tremendous cheering. One voice in the crowd was heard to say we are in a fix; supposed to be a clergyman of the Stuart stamp.

ANOTHER NATIONAL VICTIM.

Another human being has been branded as a chattel by U. S. Commissioner, Ingraham, of Philadelphia, and sent by a national agent and at the national expense to a Baltimore jail, to await a purchaser from the southern market. The proceedings in the case were lawyer-like, and without flaw, and the evidence direct and undeniable, and the man was given up. Nothing could save him. We have here a good exhibition of the only protection government affords to personal freedom.

The government permits the right of every human being to liberty, to be called into question, and the only hope of escape is through some flaw in the indictment, some legal information. The republic of New Granada have nobly declared that human beings claimed as slaves are free, not only on their own soil, but also on that of their neighbors, the Peruvians, "because they are our fellow beings." A most valid reason, but one that this nation denies. She has prescribed the forms by which immortal men may be transmuted to merchandise, and the only preventive a legal technicality. No cry of citizenship—no plea of justice or humanity, is of any avail.

The report of the case, says the Pennsylvania Freeman, was furnished on the daily papers, by Mr. Webb, and may be relied upon as substantially correct. We give the report alluded to below.

TUESDAY, July 22.

U. S. COMMISSIONER'S OFFICE.—Before Commissioner Edward D. Ingraham.—Yesterday afternoon, a colored man named Daniel Hawkins, apparently about twenty years of age, was brought from the Lancaster county jail, where he had been serving out a sentence of three months for larceny, in the custody of Constable John Agen, of Third Ward, Southwark. He is said to belong to Wm. M. Ristean, of Baltimore, Md., from whom it is alleged he absconded a year ago last June. Before his conviction for larceny had been residing at Columbia, Pa. The master obtained information of his conviction, and on Saturday night last in company with constable Agen, who had a warrant for the arrest of the fugitive granted by Commissioner Ingraham, proceeded to Lancaster. The term of imprisonment of the alleged fugitive expired on Saturday night, at 12 o'clock. A few minutes before that hour, the master and constable Agen went to the jail and paid the fine and cost of court in the suit, and at 12 o'clock arrested the slave in the prison, and in the morning started for Philadelphia, where he arrived at about 3 o'clock yesterday afternoon. A committee of the Abolition Society were in waiting at the office of A. E. Roberts U. S. Marshal, having probably obtained intelligence by telegraph from Lancaster, of the arrest. This committee is the most persevering set of men we have ever met with, and they never leave any thing undone to secure the liberty of a fugitive slave. Before the hour of 4 o'clock arrived, which was fixed for a hearing, this committee had obtained a habeas corpus from Judge Grier, of the U. S. Circuit Court, to have the body of the alleged slave before him at 10 o'clock this morning. The Commissioner remarked that the habeas corpus did not act as a supersedeas, and that he was prepared to hear the case; but as the counsel had left the room with the impression that the case would not be heard until this morning, the case was postponed. The slave was kept in the marshal's office all night.

At 10 o'clock this morning, the hearing of the habeas corpus was had before Judge Grier. D. P. Brown and R. P. Kane appeared for the alleged fugitive, and R. M. Lee and Bennett for the master.

R. M. Lee presented to the Court the returns of Marshal Roberts, stating the authority upon which he held the prisoner, and asked to be permitted to make out his case before the Commissioner, with a view of his being given into the custody of his master.

Judge Grier said that he had issued the habeas corpus merely for the purpose of ascertaining whether the warrant under which the fugitive was held, was legal in a character. It was not in the nature of a certiorari to remove the proceedings from another body competent to give a hearing, nor would he allow himself to be made a committing magistrate at the whim and caprice of every body.

D. P. Brown, for the prisoner contended that the habeas corpus superseded the warrant of the Commissioner, but was willing, if the Judge thought otherwise, to withdraw the habeas corpus without argument, preferring to have a decision on a point so important, at some other time when there should be more leisure for deliberation.

Mr. Lee thought it would be wrong to withdraw the case from the Commissioner, as it would be casting an imputation upon him. He asked, therefore, that the prisoner be remanded to the custody of the Marshal, and asked to be permitted to make out his case before the Commissioner, with a view of his being given into the custody of his master.

Judge Grier said that he had issued the habeas corpus merely for the purpose of ascertaining whether the warrant under which the fugitive was held, was legal in a character. It was not in the nature of a certiorari to remove the proceedings from another body competent to give a hearing, nor would he allow himself to be made a committing magistrate at the whim and caprice of every body.

Mr. Brown replied, that to settle the matter he would withdraw the habeas corpus.

Judge Grier said, that the prisoner had never been taken out of the hands of the Commissioner, his purpose in granting the writ of habeas corpus being merely for the purpose of examining its validity. He then endorsed the writ, remanding the prisoner to the custody of the Marshal, the habeas corpus having been withdrawn, and further proceedings waived under it.

Commissioner Ingraham then took his seat to hear the case.

Mr. Lee offered the proceedings had before Judge Heath, of Baltimore county, Md., which, after some conversation between counsel, was heard. They set forth that the alleged fugitive is the slave for life of complainant, having been born of a female slave, owned by him in the county of Baltimore Md., while she was his slave. Several affidavits were read of persons residing in the vicinity of the complainant, who testified to the fact that the prisoner is the slave of the claimant. The description of the person of the slave, contained in the affidavits is very accurate. The slave has a peculiar appearance of face.

Dr. Thomas C. Ristean, sworn.—The claimant is my brother; he lives on the Gunpowder Falls, about 11 miles from Baltimore; our farms are separated by the Falls; that is the boy of my brother's he is a slave for life; I have known him from infancy; he is in his 20th year; I knew his mother; he was born

on my brother's farm; I have not the least doubt of his identity.

Cross examined—I was born and raised on the farm where I now live; my brother has had the farm he lives on all his life; my father died in 1822; he died before the birth of this boy; I am younger than my brother; my brother purchased the mother of this boy in Patapsco neck of Tid. Long, at a public sale, as a slave for life; this was after the death of my father; the boy was not born at the time of the purchase of the mother; I am positive. I first saw him when an infant, from his birth up to the time he left my brother; I first missed him in June, 1850; the day he ran away; I had seen him almost every day, as he was hauling lime from my lime-kiln; I first saw him after he ran away, about two or three weeks ago, in Lancaster county jail; I asked the boy how he got there, and he said he walked along the railroad; I was told in jail that he was committed on the 21st of April last, I saw the record; my brother and myself went to Lancaster, accompanied by Constable Agen, and arrested him when his time had expired; he was advertised a day or two after he ran away; my brother received information by telegraph of his being in jail.

[To the question, how did he receive the information? an objection was made, and an argument ensued between Nesss. Brown and Lee.]

Question admitted—My brother received information from a friend of his in Baltimore also from a gentleman in Lancaster named George Bowman; I had no information in the interval; my brother received the verbal information before he received the telegraphic notice. I know of no marks upon the fugitive's person myself, but have heard my brother say before the boy ran away, that he had a scar upon his cheek I believe under his ear.

By Mr. Lee—I attended the boy's mother in her confinement; the boy admitted while in jail that he was the slave of claimant.

Wm. Wollus, sworn—I know William M. Ristean, he lives in Baltimore county; I Eve within a mile of him, and was born there; I know the fugitive; he is the slave for life of Mr. Ristean; I have met the last shadow of doubt; I have worked days after days with him on the farm; have known him from a small boy; knew his mother; she was the slave of claimant; the boy was born on claimant's farm, and I knew him before he could walk; I saw him about ten days before he ran away, and never saw him again before yesterday in the room here; I was lime inspector of Baltimore county and saw the boy hauling lime; I have seen him helping his neighbour husk corn; I have always understood that the boy was a slave for life, by reputation and the word of the master; I know when he bought the boy's master; Mr. Ristean parted with the mother about 12 years since; don't know whether the boy got her by his master's consent.

John W. Shanksland, sworn—I know Wm. M. Ristean, and am a neighbor of his; he lives in Baltimore county; I know the fugitive and have known him from a small boy; his reputation in the neighborhood was that he was a slave; can't say that I knew his mother; I have not the least doubt that he is the slave of Mr. Ristean.

Cross examined—I have lived in Baltimore about 28 years; a short distance from claimant.

The evidence here closed.

M. Brown said, that they had no evidence to offer for the slave. He remarked, that if owners themselves would appear in court and make out their case in a regular manner, and by due proof, persons would find that there was no disposition on the part of the courts, such as was attributed to them; to resist the due execution of the law. In the case the respondent had no testimony to offer inconsistent with that adduced by the claimant. We are therefore satisfied, though by no means content, to let the law take its course, though it is not to be wondered at that we were not going to allow human rights to be sacrificed to imaginary constructions of the law.

The claimant then made the necessary affidavit required by Act of Congress, to put the fugitive into the hands of the U. S. Marshal, for the purpose of having him conveyed to Baltimore, Md. A warrant to remove the slave was made out by the Commissioner, and put into the possession of U. S. Marshal, A. E. Roberts, who started for Baltimore this afternoon at 3 o'clock, with the slave in custody.

Temperance.

Come to the Temperance Celebration and Pic Nic, to be held in Randolph, in a Grove on Friday the 15th day of August next. A general invitation is given to the citizens of the adjoining Townships. Come parents and bring your children that they may be entertained by an address that will be delivered expressly to them. Several able speakers from a distance are expected to be present.

The sweet songs that will be heard from the Randolph choir, led by Professor Morse, will add much to the interests of day.

A Free Dinner will be served to both old and young.

By order of the committee of arrangements.

C. HARMON, Mrs. W. J. Dodge,

AUSTIN COLLINS, " S. S. WARD,

Miscellaneous.

From Arthur's Home Gazette.

Think Twice.

"Din Horner pay the bill?" enquired Mr. Gilbert of his clerk, who had just come in. The young man shook his head.

'Did not pay it?'

'No, sir.'

'What answer did he give?'

"He was angry, and said that he wished you wouldn't send after the bill any more; that when he was ready, he would bring you the money, and not before."

"He said that, did he?" Mr. Gilbert spoke with considerable excitement of manner.

"Yes, sir. I have never called on him that he didn't get out of patience, and say something unpleasant!"

"Very well," replied Mr. Gilbert, in a menacing tone; "give me the bill. I'll collect it."

And, taking up his hat, he left the store.

Within two or three blocks was the office of an Alderman; and thither his steps were turned.

"Thank fortune! there's a short way to deal with men in these cases." Thus Mr. Gilbert talked to himself, as he moved along. "Not send my bill indeed! Why doesn't he come and pay it, if he is so nice in these matters? He doesn't mean to pay; that's the true reason. But he is dealing with the wrong man, and he will find this out before he is twenty-four hours older. He can bluff off a clerk, but will find a city bailiff a different sort of a customer."

Such was the state of Gilbert's mind, as he hurried on his way to the Alderman's office.

Horner, the offender in this case was a poor tailor, who had become indebted to Gilbert for groceries. The amount of his bill was sixty-six dollars—a very large sum for him, and far exceeding what he had supposed it would be. Sickness, and the loss of a child, had some months previously, lessened his income, and also burdened him with unusual expenses. But for this, he would not have become indebted. Honest and sensitive, the debt worried him. Instead, however, of going to Mr. Gilbert and asking him to let the obligation stand for a short time until he could pay it off gradually, he kept away from him, and fretted himself with thinking over the unpleasant relation he bore to the grocer. As was to have been expected the bill came in. The clerk by whose hands it was sent, made his demand in a style that Horner thought rude, if not insulting. This was more in imagination than in reality.

"I can't pay this now," was the tailor's brief answer. He spoke with a troubled voice and countenance. The clerk interpreted his manner by the word 'anger.'

"When will you settle it?" he enquired with something peremptory in his voice.

"I can't tell," said Horner, in a short quick tone of voice.

The clerk bowed and went away. His report did not please the grocer, who, in a few days, sent again for the money. The second demand came upon Horner while he was thinking of the bill, and hopelessly casting about in his mind for some means of paying it. Not possessing a great deal of self-control, he unwisely uttered an expression of impatience the moment he saw the clerk of Gilbert.

"Well, sir, what about that bill?" said the clerk.

"It's no use to keep calling on me," replied Horner. "As soon as I have the money I will see Mr. Gilbert."

A third time the clerk called. Poor Horner was in a very unhappy state of mind.—He had been thinking of little else besides the grocer's bill all the morning; while in his mind, was a nervous presentiment that he should have a visit that day from the collector. He was not in error. Even as the thought troubled him, open swung his door, and the messenger of Gilbert entered.

"See here, young man!" exclaimed Horner before the other had time to speak; "just tell Gilbert not to send that bill again. It won't bring the money an hour sooner.—When I am ready, I will pay it and not before."

The clerk turned off and left the shop without a word of reply.

"That wasn't right, John," said the tailor's wife, in a tone of gentle reproof, after the lapse of five minutes. She wisely forbore to speak until time enough had elapsed for her irritable husband to regain a degree of self-composure.

"I know it wasn't," answered Horner, pausing in his work to give vent to his feelings in a heavy sigh. "I know it wasn't. But this constant dunning is hard to bear. He knows, as well as I do that he will get his money as soon as I can possibly earn it."

"No, John; not as well as you do," said the wife, mildly. "He cannot see your thoughts."

There was a brief silence.

"Have you ever seen Mr. Gilbert, John?" enquired Mrs. Horner.

"No. But—"

The tailor hesitated. He saw what was in the mind of his wife, and felt its force.

"Don't you think it would be better to see him, and explain just how it is with you? I don't believe he would give you any trouble if you were to do so. There is no telling what kind of messages his clerk takes to him. If he gives simply your words to-day, Mr. Gilbert will be angry; and there is no knowing what he might be tempted to do."

"I don't want to see him," replied Horner. "I can't bear to look into a man's face if I owe him money."

The wife sighed; but did not answer.—Both remained silent for some time. Horner's own mind soon suggested all that his wife wished, but hesitated to say. It was but right for him to see the grocer, explain to him fully his position, and after assuring him of his intention to pay every dollar of the debt, ask of him a liberal extension of time.

"I'll see him," said he, at length, pausing suddenly in his work, and getting down from his shop board. In a little while he was ready to go out, when he started forth to see his creditor.

In the meantime, Gilbert had kept on his way toward the Alderman's, fully resolved to hand his debtor over to the tender mercies of the law. He was within a few doors of the office when he met a friend.

"What's the matter?" enquired this individual. You look as if you were going to sue somebody."

"Just what I am about doing," replied the grocer.

"Ah, indeed! Who is the hard case that requires such a stringent measure?"

"Horner, the tailor. You know him, I believe?"

"Yes; very well. But you are not going to sue him?"

"Indeed I am."

"How much does he owe you?"

"Sixty odd dollars."

"I'd think twice before I troubled poor Horner," said the other, shaking his head.

"He sends me only insulting answers," replied Mr. Gilbert. "I've dunned him until I'm tired."

"Perhaps you've dunned him too hard."

"He is sensitive and irritable."

"This morning he returned for answer that he would pay when he was ready and not before."

"And, on the spur of the moment you have determined to put the account into an Alderman's hands?"

"I have," said Mr. Gilbert.

"What answer did he give?"

"He was angry, and said that he wished you wouldn't send after the bill any more; that when he was ready, he would bring you the money, and not before."

"He said that, did he?" Mr. Gilbert spoke with considerable excitement of manner.

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The two men then separated. Gilbert had thought twice; and instead of going to the Magistrate's office, returned to his store.—There, a little to his surprise he found the tailor awaiting him. They met with some reserve and embarrassment. But Horner said, in a moment or two, and in a subdued voice—

"I am sorry, Mr. Gilbert, to have kept you out of your money so long; nothing has prevented my paying you but inability. I have had sickness and trouble; or it would not now be with me as it is. I felt worried when your clerk called to-day, and sent you an improper message. Let me recall that—And now, I will tell you the best I can do. If you will take from me five dollars a month, until the whole bill is settled, I will faithfully pay you that much; and more if it is possible."

"Perfectly satisfactory," replied Gilbert in a voice so cordial that it sent the blood bounding through the veins of the unhappy tailor. "If you had only made this proposition before, it would have been accepted.

When the two men separated each was wiser, and each felt happier. The tailor kept his engagement, and the grocer but only received his money but retained a good customer. So much for sober second thoughts.

From the Dollar Magazine.

Dandelions.

"When Simon turned his steps homeward, the boy ran out shouting, 'Father's coming!' and little Mary went toddling up to meet him with a dandelion blossom to place in his buttonhole." The little orphan pointed to the fields covered with dandelions, and said, "See how pretty! It looks as if the stars had come down to lie on the grass."

Mrs. Child.

BRIGHTLY on the pasture land,

On the mountain hazy,

Does the dandelion blow,

Like a golden daisy.

Cheerily with early spring,

Comes it to the meadow,

And the hardy, careless thing,

Heeds not sun nor shadow.

Brings it for the rabbit food,

While beneath low eaves

Little children sit and forge

Chains among the leaves.

On a time I sought it,

Learned the time of day,

When the down about it

Was half blown away.

Then it grew among the tombs,

Epitaphs all hoary,

Told among its yellow blooms,

Many an ancient story.

Near the pathless wood,

Near the cattle's by way,

In the solitude,

On man's trodden highway.

For the lonely orphan child, For the father

coming,

For the dies and little bird With the dainty

humming,

Bring it down to fill the nest, Honey for the bee,

And for humans, everywhere, Smiles and poetry.

EMILY HERMANN.

Catholicism and Slavery.

The Catholic Telegraph copies an editorial from some other paper of that denomination which asserts that while 660,563 slaves are owned by the various Protestant sects, not a Catholic Bishop or Priest, from the shores of the St. Lawrence to the mouth of the Mississippi, owns a single slave. This it asserts to contradict the assertion so frequently made that Catholicism has ever been the parent of slavery and is ever identified with it. It further says that the only vigorous and prominent antagonists of American slavery in the States is the Catholic Religion. The sect seems to have little fear of the South! This article calls slavery "a damning fact," an "atrocious crime," &c.

The following is the table which the Telegraph copies.

Slaves.

229,563 Presbyterians, Old and New School, 77,000

Baptists, 125,000

Campbellites, 101,000

Episcopalians, 88,000

Allow for other denominations, 35,000

660,563

We know nothing of the truth of these statements, but give them to our readers as we find them in the before mentioned articles.

—Napareil.

How to Draw the Sinners.

Several years ago we were a resident of northwestern Louisiana, near the confines of Texas. The people there, as a general thing, were not much given to religion. An itinerant preacher happened along in the neighborhood during this dearth of religion, and set about repairing the walls of Zion in good earnest. But his success was poor. Not over a half dozen could be got together at his Sunday meetings. Determined, however, to create an interest before leaving the neighborhood, he procured printed handbills and had them posted up in every conspicuous place in the district, which read to the following effect:

"Religious Notice.—The Rev. Mr. Blaney will preach next Sunday, in Dempsey's Grove at ten o'clock, A. M., and at four o'clock, P. M., Providence permitting. Between the services, the preacher will run his sorrel mare, Julia, against any nag that can be trotted out in this region, for a purse of five hundred dollars."

This had the desired effect. People flocked from all quarters, and the anxiety to see the singular preacher was even greater than the excitement following the challenge. He preached an elegant sermon in the morning, and after dinner he brought out his mare for the race. The purse was made up by five or six of the planters, and an opposing nag produced. The preacher rode his little sorrel, and won the day, and the deafening shouts, screams and yells of the delighted people. The congregation all remained to the afternoon service, and at its close, more than two hundred joined the church; some from motives of sincerity, some for the novelty of the thing, some from excitement, and some because the preacher was a good fellow!

The finale of the affair was as flourishing a society as can be found in the whole region thereabouts.—*Spirit of the Times.*

Be Careful.

Be careful how you treat a sensitive disposition. Parents are often too little acquainted with the minds of their children, and in many cases, when acquainted, are too reckless how they treat them. A more accident frequently calls out a severe rebuke if not a corporal chastisement. This is all folly, yes, worse, it is criminal in sight of Nature. Read the following—

A boy 16 years of age hung himself in Avon, N. Y., on Monday last. A house had been burned, and it was attributed to carelessness on his part, which plunged him into a state of depression, and second, that the debt was left at a certain place at the express direction of the subscriber. The defendant pleaded that the debt was cut off by the statute of limitation, and second, that the paper should have been left at the defendant's residence, instead of at public houses, as ordered. The Judge's charge is thus noticed in the Philadelphia papers:—

"Judge Kelley charged the jury, that where a person subscribes for a paper, and gives directions where it shall be left, he is bound to pay it, unless he prescribes the time for which it shall be left. If a subscriber wishes to discontinue his paper, it is his duty to square his accounts, and then give notice for a discontinuance. If a paper is sent to a person through the Post-office, and he takes it out, he is bound